

A
SERMON
PREACHED AT
IESVS Chappell, neere
South-hampton.

At the Consecration thereof, by the
Right Reuerend Father in God, D^r.
ANDREWEES, late Lord Bishop of
WINCHESTER.

Delivered by JAMES ROVLANSON B. of Divinitie, and
Chaplain to the Kings most Excellent Majesty.

HEB. I. verse 8.

*Goe up to the Mountaines, and bring wood, and build this House,
and I will be favourable in it, and I will be glorified, sayth
the Lord.*



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SE R M O N

PREACHED AT

THE V. CHURCH, HERE

ON SATURDAY

At the Conclusion thereof, by the

Right Reverend Father in God, D.

and his Majesty's Chaplain

in Ordinary

James H. Robertson, D. of Divinity, and

Chaplain to the King, in Scotland

HABERDASH

George H. Robertson, and his Majesty's Chaplain

in Ordinary, and his Majesty's Chaplain

in Ordinary



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A
SERMON
PREACHED AT

the Consecration of I E S V S

Church by Peere-tree neere to South-

hampton. September 26.

1620.

GEN. CHAP 28. ver. 16. 17.

And Iacob awaked out of his sleepe, and he said, surely the
Lord is in this place, and I knew it not: And hee was
afraid, and said, how dreadfull is this place? This is none
other but the house of Gods, and the gate of heaven.

TH E Patriarch immediatlie af-
ter his vision and sleepe, falls
heere first into a meditation of
Gods presence. Surely the Lord
is heere, and I knew it not: then
into an holy passion, And he was
afraid: Againe, into a meditati-
on of the awefulnes of the place,
And he said, how dreadfull is this
place? Why so? It is Gods palace, and heavens portall?

This is none other then the house of God, and the gate of heaven. These are the Parts.

1 Observat.

1 Cor. 15. 34.

But before I come to speake of them in their order, It is worth the noting, *What Iacob* by his practise here teacheth what long after *Saint Paul* by his precept is in charge; *Awake to righteousness, and sinne not* - For the sleepe is no sooner out of his head, but an holy meditation enters in. Nature had but now done her worke in refreshing the body, when presently he falls to a worke of grace, and to bestow his minde vpon a diuine contemplation. He begins to meditate, and that in the morning: *Iacob* awaked out of his sleepe, and he said. The soule which

*Expositio
Tul. Tullii
quæst. siue*

*Ερταλχία
vide Pac. in
Aristot. de anima
2. lib. cap. 1.*

*Calli quietem
suam fortitur in
motu.*

*2. ὁ περὶ τὴν
γῆν ὁλοῦ κόσ-
μου ἐξ ἀνάγκης
ἐκ lib. meteor.*

2.

*3. Ni Pascas an-
te diem librum
cum lumine; si
non intendas
animum studiis
et rebus bone-
stis, invidia vel
amore rigil tor-
quere. Florac.*

being heavenly, some haue defined to be in a continuall motion; hath its rest in meditation, as the angels in the heavens haue theirs in v motion: for thus *Iacob* is said to God, without which communion it cannot be at rest, nor at true rest. As the masse of this inferiour and sublunary world was of necessity (saith *Aristotle*)^a to bee commingled with the superiour, that so it might thereby be gouerned, made wholesome, and fruitfull: so is it necessarie, that the minde by heavenly contemplations be vnited to her maker aboue, that shee may be moued by him, and be comforted with the beames of his grace, may bring forth fruit vnto euerlasting life; Neither is there a better time, then in the morning, and immediately after sleepe: for then the soule is most active, and Satan neuer more ready to obtrude vpon it profane thoughts, lustfull desires, and worldly cares, which like poyson to a fasting stomacke, proue most deadly to an empty heart, that is, not prepossessed with some wholesome meditations. As *Ethrick Poor* could say, that if thy minde be not careful bent on thy booke, or some honest endeauours, lust, or the like vnquiet passions will torture and perplexe it. The morning is as it were the tender age of the day, and the very foundation of the houres succeeding. Therefore the old Serpent would poyson the day vnto vs in its child-hood.

at the Consecration of a Chappell. 3

or rather in its birth, the first breaking vp of it and of our sleep, and he would marre the foundation of al our works, which should be laid in earlie prayer, and holy resolutions.

Deales he not with wordlings thus? Yes; for no sooner are they waking, but they *couer fields and houses*. And Mich. 2. 2. not with beastlie liuers thus? Yes; for no sooner are they stirring, but *they rise vp like fed horses, and they neigh after their neighbours wines*. Ier. 5. 8. And not with swinish drunkards thus? Yes; for no sooner are they rowzed, but *they rise vp early to follow drunkenness*. Ier. 5. 11. And marke yee, that they follow drunkenness, it followes not them, for it would not be rowzed, yet they rise vp early to follow it, and continue following of it, vntill night (then comes in that part of the Poets verse; *Ebriet as ignis in igne fait*.) till the wine inflame them, saith the holy Prophet; for the drunkard hath sinned in wine, and hee would with women too. Thus if the diuel may haue the first fruits of the day, he will (without strength of grace mainly preuenting) minister an opportunity to bring them forth into more wretched actions.

O then, how blessed a thing is it to remember the Lord in our bed, to thinke vpon him so soone as we are waking, and at the first rowzing vp of our bodies to raise vp our cogitations, and to set our affections on things aboue, not on things on earth. Stella reports that Saint Peter after the denyall of his Master, was wont euery morning to rise out of his bed, at the crowing of the Cocke, and to spend the time till day in prayer, weeping so abundantly, that his face was euen furrowed by the fall of his teares. I neither demaund his Author, nor question the truth of the relation: but how well were it with vs, if as by our sianes we denie our master euery daie, wee would afflict our soules euery morning, or cause our beds as *Danid* did his, to *sweat with teares*: and if with Saint *Austin* we did resolve, *See August. de contr. penitentia continua* & *amar a comes atatis mea*, surely we will goe downe to the grave mourning for our sinnes, as *Isaiah* said

Psal. 119. 55.

Psal. 63. 6. 7.

Colos. 3. 2.

Stella. in Luke

22. 26.

Psal. 6. 6.

See August. de contr.

cord. in orat. ad

fin.

Gen. 37. 15.

he would doe for his Sonne. Or if this course seeme to suffer, then to be no sooner shaken out of sleepe, but taken vp, as *Iaakob* heere with godlie proiects, and holy thoughts: for verily a minde thus lifted vp towards heauen like a bird mounted on her wings, is not so easily hit with Satans darts, as when it resteth and feedeth heere on things below. Therefore the Patriarke not ignorant of Satans enterprises, raiseth vp his thoughts with his body, and beginnes the morning with this godly meditation, *Surely the Lord is in this place.*

His 1 Medita-
tion touching
Gods presence in
that place.

Ier. 23. 4.

1 Kings 8. 27.

Plal. 139.

In this place] It is not his meaning, either to include God in this place, or to exclude him from any other. Not to include him, for *doe not I fill heauen and earth*, saith the Lord? *and behold the heauens and the bottom of heauens are not able to containe him.* Nor yet to exclude him from any: for *whither shall we flee from his presence?* No, this is not *Iaakob*s meaning, yet before we come to deliuer his minde heerein, It will not be amisse to consider;

2 Obseruat.

S. Augst.

confes. lib. 6.

chap. 3.

Thom. sum. 2. qu.

32. 2. 6.

*Hec verba ita
fluunt apud Au-
gustinum; Deum
(inquit) intelli-
gamus sine qua-
litate bonum,
sine quantitate
magnum. lib. 6.
de Trinitat.
cap. 1.*

That the Lord is every where, Yet so, that hee sustaines and containes all things, euen place it selfe, but is not sustained or contained of any thing. Ubique totus es domine, & nusquam locorum es; Thou art wholly every where, O Lord (saith Saint *Austin*) and yet thou art no where; that is, no where either defined, or circumscribed. Nor let this seeme impossible: For seeing God is good, and hath no qualitie; great, and hath no quantitie; eternall, and hath no time; seeing hee transcendeth all things, and mooues not, hath nothing in himselfe, but himselfe, and yet containeth all things; changeth things, and is himselfe not subiect vnto a change; and hath made all things, and yet had need of nothing; why may we not conceiue him (to vse the words of the same Father) *sine situ presentem, sine loco ubique totum*; that is, to be present, and yet without scituation, and in euery place whollie, and yet without place? For he fills all places, but is concluded of none.

^a Thom. sum. 1.
qu. 8. art. 2. in 6.

^a *Aquinas* seemes to giue vs two reasons how this may be? The first is this, *per hoc replet omnia loca, quod dat esse omni-
bus locatis, que replent omnia loca*: heerein (saith hee) may
God

at the Consecration of a Chappell. 7

God be said to fill all places, because hee giues essence or being to all those things, which are in place, and which fill vp all places. The second this, *Quia dat omni loco suum esse, & vim locatiuam*, because he giues to euery place both its being and power of containing. Nay, there is yet more in it then so: for the maker of all creatures is also the preseruer of them, and by the presence of his inuisible being continues them in their beings, vertues, and operations at his good pleasure. What then the Poet spake of *Pompeies* ruines, may truely be applied to Gods presence, if we change but the words a little.

*Quid mirum toto si spargitur orbe? teneri
Vno non poterat gloria tanta loco.*

*Martial. 5. lib.
epigr. 75.*

What wonder if it bee diffus'd through all the worlds vast space?

So great a glory could not bee in compasse of one place.

No, for neither can one place, nor all comprize his greatnesse, which hath no bounds. And yet there is no place exempted from his presence, or where he is not whole and entirely. Indeed the heauens are more spacious then the ayre, the ayre more ample then the earth, the earth larger then thine house, thy house wider then thy closet, thy closet greater then thine heart: yet is the Lord no lesse totallie present in thine heart, then in thy closet or house, and no lesse in these, then in the earth, or ayre, or heauens, that containe all things. Saint *Austin* would make vs to vnderstand this by some allusions. Suppose there are two wise men of equall wisdome, but not equall stature, or magnitude; let the one be a pigmie, the other, a Gyant. Let this be granted (saith he) and there shall not be greater wisdome in the greater man, and lesser in the lesse, or lesser in one then in both, but as much wisdome in the one as in the other, and euen as much in the one, as in them both. So is it with Gods presence; wheresoeuer he is, there he is totally, not as the light, halfe of it in the one halfe of the world, and the other halfe in the other,

Non est illa sapientia in maiore maior. August. cap. 57. ad Romanos.

but

but wholie in euery place; for though his glory more shineth in the heauens, then in the earth, yet his presence is not deuided. It is not greater in the one, and lesser in the other, but as much in the lesser as in the greater, and as much in one, as in both. Euen as the soule, which though it shew its operations more in the head, then in the foot, yet is as totally present in the foot, as in the head. His other allusion is this. The immortall and blessed bodie of Christ now in the heauens must bee needs granted to bee greater in the whole, then in the part, yet is there not more immortality in the whole, then in any one part; and though some parts of his sacred bodie be greater then the other, yet are they not more immortall, but euen the least is as much immortall, as the whole. Euen as if the whole man be in perfect health, the hand (saith he) though it be greater then the finger, yet is not more healthfull, then the finger. Now if the qualitie of a created bodie may be as much in the part, as in the whole, and as totally in the least part, as in the greatest: Why may not the eternall Creator God blessed for euer be wholie and as much present in the narrowest and most secret place, as in the wide circumference of the whole world? And yet (as hath been said) though he bee euery where, he cannot be concluded in any place. If yet we cannot vnderstand this (for Lord what created substance can bee able to sound this depth, or who but thy selfe can see thine infinite, and all reaching presence?) Let vs admire and wonder: for euen this is one part of that honour, which wee owe our maker to wonder at his workes with David, how much more with him to admire his inuisible being and presence (the full knowledge whereof is too wonderfull for vs,) and to beleue his word heerein, though naturall reason bee of a stature too short by infinite degres to reach this point, or to teach it vnto others. *Qui credit, satis est illi, quod Christus intelligat*, for to vnderstand all things belongs to Christ; to vs is sufficient the glorie of beleeuing. To make some further profit of this, those words

*Absit ergo, ut
quod potest in
corpore qualitas
creati corporis,
non possit in seip-
(a substantia
creatoris. Augst.
Ibid.*

Psal. 8.

Psal. 139. 6.

of Constantine the Great would euermore bee thought of, *Factorum nostrorum semper adesse animaduersorem deum*, that *Euseb. in orat. Constant. ad sancti. chap. 6.* the euer present and all-seeing eye of God is a constant obseruer of all our actions, (and I must adde) of all our words and cogitations too, *For thou, O Lord, understandest our thoughts long before, when yet they are not conceiued, and there is not a word in our tongue, but thou knowest it altogether; both what we whisper, and would say, and euery word before it be vttered.* *O how profane then is mans fearelesnesse whose thoughts and affections, whose words and actions are not more awed or better tutored by this lesson of thy presence? The Heathen haue knowne this truth and would teach it. Seneca, thus, Propè à te est Deus, tecum est, intus est; Ita dico, Lucili, Sacer intra nos spiritus sedet, bonorum malorumque obseruator & custos; As if he had hit on Saint Pauls minde, and almost his words; God is not far from euery one of vs, in him we liue & moue, and haue our being. Yea (saith he) I tell thee, my friend Lucilius, God is neere, with thee, within thee. That sacred essence, which is a spirit sits within vs, as a monitor obseruing, and as a Register recording both our euill and our good; Εἰ δὲ θεὸν ἀνὴρ τις λατρεῖ, ἐξ ὧν ἀμαρτάνει; but that man (saith the Greeke Poet) is in an error and deceiues himselfe, that thinkes, he can delude the eye of God in any of his actions: for suppose a man were able to outface his conscience, and by taking no notice of her clamours, to silence for euer that good Cassandra from crying any more, yet saith the Stoick, *Nihil prodest includisse conscientiam, patemur Deo*: for God is greater then our conscience, and knoweth all things. Iunius giues a reason too out of *Herodotus*, and *Tullie*, why the Persians had no temples, as other nations; because (saith he) their wise men taught them, *Deos parietibus non includi, sed omnia eis libera ac patentia*; that their Gods could not be immured, and that all things lay open and free before them. What they conceited of their Idols, is onely proper vnto God. No inclosure can shut him in, or keepe him out; and loe*

Totus oculus est, quia omnia videt; totus manus, quia omnia operatur; totus pes est, quia ubiq; est. *Aug. Epist. III.*

Seneca I. Epist. 41.

Acts 17. 27. 28.

Pindar. olymp. iud. 4.

Senec. in Fragment. I Ioh. 3. 20.

Iun. in annotat. ad 2. lib. Metaph. cap. 1. 13. & 23.

Heb. 4. 13.

*Magna nobis est
indistincta necessitas
probitatis &c.*

*Ferus ex Boët. in
hunc locum.*

all things are naked and open in his sight, with whom wee are to deale. There is then a great necessity (saith Boëtius) laid vpon vs to make vs good, seeing all that wee doe is euen open and obuius to the eye of the all-seeing and sinne-reuenging iudge: for though eye-seruice bee not good, yet it is good alwaies to obserue the eye of our great Master which is euer vpon vs, and to say of euery place as *Iaakob* heere of Bethel, *Surely the Lord is heere.*

*D. Pareus in
hunc loc.*

And I knew it not, saith he] I demand, did he not know, that God is present euerie where, as hath now beene proued? It were impiety so to vnderstand him. A Patriarke could not but thinke that the maker and sustainer of all things must needs be present with all his creatures, and in euery place. Whats his meaning then in these words:

And I knew it not? Non ignorauerat Dei omnipresenciam, sed gratiosam patefactionem nesciebat ubique locorum fieri.

Hee was not ignorant of Gods omni-presency; but this he knew not before he went to sleepe, that God would be pleased so gratiouoy to reueale himselfe, and after so speciall a manner in that place. It is then as if *Iaakob* had said thus. This is more then I thought of or did imagine, that God would vouchsafe so fauorable and in such a gracious sort by an heauenly vision to reueale vnto me the comfort of his blessed presence, and holy angels, euen in this open field, where I tooke my selfe forsaken of all. But loe now I finde it to be true; *Hee is found of them that seek him not*, and oftentimes, he answers vs before we call; *Surely the Lord is heere*, and euen in this solitarie place would giue me the assurance of his all comforting speciall presence, and of the mighty guard of heauenly spirits for my safe conuoy in this my iourney. It is more, I confesse, then I deserued, or could expect, or thinke of. O the goodnes of my God, that thus offers himselfe of his owne accord vnto mee, before I sought him, or thought of him, that hee would doe so.

*His verbis ultro
se accusat Iaa-
kob, ac Dei bo-
nitatem extollit,
qui se non que-
renti offerre dig-
natus est. Caluin
in hunc loc.*

Rom. 10. 20.

3 Obseruat.
Isaia 65. 1.

Heere then we see, that God is more ready to bee found

found of vs, then we to seeke him, more apt to open, then we to knocke, more forward to giue, then we to aske. Indeed sometimes he seemes to hide himselfe from vs, as mothers doe from their children, yea to shut the doore of audience against vs, and to make as though he would not heare: yet all is but to kindle affection in vs, to seeke with more industry, and knock with more vehemencie, and to crie with more importunitie: for euen then, when hee seemes not to heare, yet he heares and giues both before, and more then we aske. It may be, that with *Salomon We* 1 Kings 3. *begge wisdom*, and he giues riches and honours too. Or with the *Israelites* we cry for earthly bread, *and he giues vs* Psal. 78. 24. *foode from heauen*. Or with *Saul*, we seeke for assest, earthly 1 Sam. 9. things I meane, and he giues vs a better kingdome. Or with *Sisera*, we aske but *water*, *and hee giues vs milke*. Or Iudg. 9. 5. with *Gebazi* one talent would content vs, *and hee giues vs* 2 Kings 5. 23. *two*. The *Parisee* would but haue his health, and his soule is cured also, *Sonne* (saith Christ) *be of good cheere, thy sinnes are forgiven thee*. Saint *Austins* mother would but begge this of God, that her sonne might one day turne a Christian, of a *Manichee* become a Catholicke, and hee proued the most illuminate Doctor of all the Fathers. *Zacharie* would but haue his speech againe, and God makes Luke 1. 68. him a Prophet, *nec solum ablata restituit, sed etiam in sperata* Ambr. lib. 2. in Luc. 1. cap. *concedit*, not onely restoring vnto him what hee had taken away, but giuing more then he could expect. *Abraham* Gen. 17. 20. prayed for *Ishmael*, that he might liue, and God graunts him more; *Ishmael shall be a great nation, twelue Princes shall arise of him*. This Patriarke begged but bread and cloathing, Gen. 28. 10. *and the Lord gaue him two bands besides*: And but deliuerance Gen. 32. 10. from his brother *Esau*, and he gaue him fauour in his eyes al- Gen. 32. 11. *so*. Thus dealeth God with his seruants, *exceeding abundantly above all that they can aske or thinke*. And as he giues Bp. hel. 3. 20. them more, so before they aske. We heare not *Iacob* praying for Gods speciall presence in this vision, yet he had it. What was he he now doing, when the Lord thus appeared to him; *was he asleepe*? O God, how canst thou but bee found

found of them, that watch and pray, and seeke vnto thee, when thus thou offers thy selfe to thy seruant being asleepe? It is obseruable, that in the whole booke of *Canticles*, Christ the husband is neuer said to sleepe, though his spouse the Church was sometimes *dormant*, and at rest. Surely the keeper of Israel neuer slumbereth, though Israel was heere asleepe, and he is alwaies more ready to proffer his mercy to vs, then we to pray for it.

Pin darolymp.
2. lib. 11.

Psal. 37. 4.
Exod. 14. 15.

2. lib. Hist. Eccl.
19. cap.

Gen. 3. 8.

Gen. 11. 31.

Acts 9. 5.

Ἀνέται δὲ πρὸς χάριν εὐσεβέων ἀνδρῶν λιταῖς: as if God (saith the Greeke Poet) would gratifie good and pious men, he performes what they pray for. Nay more then so: when they speake not, he heares them, and will giue them the desires of their heart. Why cryest thou vnto mee? (saith God to *Moses*) and *Moses* had not said one word, in that his perplexity betwixt the *Egyptians* pursuing, and the *Israelites* murmuring. *Oratio, licet tacens, est deo clamor*, The prayer of the heart (saith *Hilarie*) is euen clamorous though the tongue be silent. Nay yet more; God remembers his, when they cannot remember him, euen in their sleepe, when neither tongue speaketh, nor heart desireth. presenting himselfe a comforter ere they are aware, as to *Iacob* heere. *Ruffinus* commends the Emperor *Theodosius* thus, *Solius est multa praestare poscentibus, sed frequentius ultro offerre*. But indeed it is Gods more proper praise: for he giues to them that aske, and euen frequently offers his grace and mercy to them that sought him not. We know the parables. The groat sought not the woman, nor the sheepe the shepheard. It was quite contrarie. Nor wee Christ: but it was he that sought and found vs, or else we had perished in our errors and beene lost for euer. Where was *Adam*, when God came to preach both Law and Gospel vnto him, and so to raise vp him that was fallen? was hee seeking God? Or was hee not biding in the bushet from him? Where was *Abraham* when God called him? In *Ur* of the *Caldees*, and (as probably may be coniectured) an Idolater with the rest, one that then sought not after God. What was *Paul* doing, when hee was

was conuerted? was hee seeking Christ? Yes, but to persecute him in his Saints, not to follow him in life or doctrine. And what was *Iaakob* doing heere when God thus gratiouſly appeared vnto him in a viſion? Indeed, not as *Adam*, or *Abraham*, or *Paul*, yet ſleeping (ſaith the former verſe) and not expecting ſuch a bleſſing, ſaith my Text; *for he was not aware.*

4 *Obſervat.*

And thus alſo the ſeruants of God perceiue not at firſt, that which in proceſſe of time, is made knowne vnto them. As it is ſaid of *Samuel*, that at the firſt he knew not the Lord, neither was the word of the Lord reuealed vnto him, that is in ſuch familiar manner, as afterwards. God reueales not himſelfe all at once vnto his Children. Indeed, he is rich in mercy to all that call vpon him; yet hee drawes not out all that treaſure at once, but makes them capable of it, as Merchants ſtretch their baggs, and then put in their money. Hee feeds them (as it were) with his comforts, but by giuing them their portion and food conuenient in due ſeaſon. Too much at once would cloy, and cauſe a ſurfet, and he would not that his children ſhould play the wantons with his bleſſings, or receiue them without an appetite: doubtleſſe it is no leſſe mercie in God wiſely and opportunely to miniſter conſolation, then to giue it abundantly, or to lade his Children with his benefiſts.

1 Sam. 3. 4.

Gregor. 2. lib. in
1 Sam. 4.

Pſal. 68. 19.

But it may be, that yet thou findeſt not him whom thy ſoule deſireth in thy trouble: yet continue ſeeking. Lay thee downe in peace. Let the thoughts of thine head reſt them on the Corner ſtone Chriſt Ieſus; caſt all thy care on him: And hee will finde thee ere thou art aware: for this is a word of infallible comfort; *The heart of them that ſeek him ſhall reioyce*; How much more the heart of them, that finde him.

Pſal. 105. 3.

But thou wilt ſay that with *Iaakob* heere it ſeemes not to be ſo: for to leaue his firſt meditation, and to come to his paſſion; It followes immediately, that after his viſion he was afraid; If afraid, how was he comforted? If he found God, or rather was found of him ſo gratiouſly, why was

The ſecond
generall part, 1.
*Iaakob*s paſſion.

Psal. 2.

he afraid? Why did he not reioyce? I answer; hee was both comforted, and afraid: comforted with the vision of Gods speciall presence, and promise, but humbled and afraid in the conscience of his owne vnworthinesse. Such affections though they seeme to be contrarie, are yet compatible in the hearts of Gods children; and they doe reioyce before him, but with trembling. *Res senera est verum gaudium, & maximum aliquando, comparum videtur blandum.* True ioy is no light thing, but a serious reioycing of the heart, graue and constant, and sometimes the greatest, when it makes least ostentation; like some grounds, whose inwards and bowels are rich in mines, when their barren surface doth promise little or nothing. On the contrarie the ioy of the wicked is but as the crackling of thornes under the pot, a vehement flash, and a way: for euen in laughter the sinfull heart and conscience may well bee beanie: as in the soundest ioy the soule is sometimes truely humbled. *Isaak* then is heere afraid. But of what? Not of any euill tidings, or imminent danger from his brother *Esau*. And how? He feares not as the wicked feare, *his heart is so troubled*. But might I giue his passion of feare a tongue to speake, mee thinkes it would thus viter it selfe. Lord, who am I, or what is my fathers house, that thou dost thus remember vs? I am not worthy of all thy mercies, and all the truth which thou hast shewed vnto thy seruants, nor worthy of thy generall blessings, which yet thou bestowest on all: much lesse that thou shouldest daigne me this singular grace, as to accompanie my solitarinesse with thy speciall presence. This fauour is aboue mine expectation, that in the very depth of my sleepe, and in the darkenesse of the night, thou shouldest thus open the windowes of heauen and shine vpon mee. Could I thinke it, when I laid downe mine head vpon this stone, that Christ the corner stone should bee so neere mee? Or that thou wouldest reueale him vnto me in this vision of a Ladder, that reached from heauen to earth? Or that to my comfort I should see heavenly angels descending and ascen-

ascending by it? Or that thou wouldest make knowne vnto me the truth of things to come? I haue yet neither land, nor childe, and thou hast said, that thou wilt giue this land, where I slept, to me and to my children: that I shall neither want heires, nor they inheritance. I am but dust and ashes, and yet thou hast promised, that my seede shall be as the dust of the earth, which cannot bee numbred. Both I, and the seede that thou wilt giue me, must looke to bee blessed of thee, and yet thou hast said, that in my seed shall all the families of the earth be blessed. I am but a stranger, and a sojourner heere, as all my fathers were, and yet thou hast promised, that thou wilt goe with me, and trauele where I trauell, and bring me againe into this land, and make good all thy promises to me and mine. O Lord, I am euen astonied at the greatnesse of thy mercy; I cannot but reuerence this very place for thy presence sake. I must needs be humbled to see thy highnesse thus stoope vnto my meanness, and to consider, that the God of heauen should thus graciously condescend to mee a man, or rather a worme, and wormes meate heere on earth. This, mee thinkes, or the like might be the language of his passion (if yet such a passion could finde a tongue to speake) and by this you may perceiue, both how, and why he was afraid.

Now our lesson from this passion of his feare may be this. *The nearer God comes to his children by vouchsafing speciall fauours, the more they humble themselves, and reuerence his sacred presence.* Let God admit Abraham to conference with himselfe, and (as it were) to a friendlie discourse touching his purpose of Sodomis ouerthrow, and you heare that great Patriarke pleading with his maker, but in lowliest termes of truest humiliation; *I haue begonne to speake vnto my Lord, though I am but dust and ashes, and let not my Lord now be angrie, and againe, let not my Lord bee angrie, and I will speake but this once.* If God appeare vnto Iob both to instruct and comfort him, how will that holy man yet abhorre himselfe, and repent in dust and ashes? Let Iob vlt. cap. 6. v.

5 Observat

Gen. 18. 27. 28.

the

Luke 1. 43.

Mat. 3. 14.

Esay 6. 2.
Heb. 12. 29.
Mal. 4. 2.

Pla. 89. 7.

the blessed Virgin bring Christ with her but in the wombe to salute her Cousin *Elizabeth*, and we shall heare this holy matron euen wondering; as astonished at Gods mercy, and crying out, *Whence commeth this vnto me, that the mother of my Lord, should come vnto me?* Or let Christ himselfe appeare and approach vnto *Iohn* her sonne to be baptized of him, and you shall haue that great Prophet (who indeed was more then a Prophet) yet iudging himselfe vnworthy to be but an instrument in so great a work: *I haue need to be baptized of thee, and comdest thou to mee?* Or let *Iaakob* heere perceiue Gods speciall presence, and yee heare of his holy passion; *Hee was afraid*. Nor is it a wonder if Gods seruants heere on earth thus reuerence the approach of his sacred maiesty, when mighty angels couer *their faces and their feet* at his sight. Gods presence is a fire, *Heb. 12*, and a sunne, *Malac. 4*. and as a mirrour, or like that *sea of glasse*, wherein the least thing may be scene, *Reuel. 4*. By nature we are cold and benumbed; the nearer this fire comes to vs, or wee to it, the more it giues vs feeling of our selues, and cause to bee humbled. By nature we are in darkenesse, and in the shadow of death; the clearer this sunne shines vnto vs, the more it discovers our corruptions, and pollutions of our hearts, which are as many as the moles in our houses, yet we see them not, but in his beames and light. So that the more he doth illuminate our darkenesse, the more we will be cast downe at the sight of our vncleannesse. By nature we are full of spirituall deformities, the closer we stand to this glasse, the lesse beautifull we shall appeare in our selues; and therefore haue cause to be humbled, and with *Iaakob* here to bee afraid. *Surely God is greatly to be feared in the assemblie of the Saints, and to be had in reuerence of them that are aboue him*: for these approaching neare to this fire, this sunne, this sea of glasse, see more of Gods glorious Maiesty, and more of their owne naturall miserie, then all the world besides. The blind man feares noe coloures, and vnregenerate ignorance, which is blindness, giues boldnes: but the

the man that hath his sight, and is illuminated (I meane) by grace, sees matter of humiliation euen in his comfort, considering his owne vnworthinesse. So the neerer that God comes vnto him, the further hee is from liking of himselfe: and the further a man is from selfe-loue, the neerer yet comes God to him, to keepe (as it were) his residence with such an one: for thus saith he, *that is high and excellent, that inhabiteth eternitie, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuine the spirit of the humble, and to giue life to them that are of a contrite heart.* Esay 37.15.
Psal. 34.15.

This then should teach vs, the neerer God comes to vs in any respect, the more carefully to behaue our selues with al seemely feare and submission. Now he comes vnto vs in diuers manners. God commeth vnto his seruants.

First, generally by his blessings of nature: for not onely by him, but in him also *wee liue, and moue, and haue our being.* Our sense and reason, our speech and motion, our health and vigour, and the like, what are they but the demonstratiue effects of his powerfull presence in vs, which if he doe restraints, how quickly will strength turne into weaknes, and health into sicknesse, and motion into deadnesse, and speech into dumbnesse, and sence into duinesse, and reason into madnes? So that wee haue great reason to vse these his blessings aright, and euen to reuerence this his generall presence, which though it bee as common to mankind, as the sunne, yet is so necessarie, that none can be without it. 1. By blessings of nature.
A.C. 17.28.

But secondly, he comes more particularly neere vnto his children, by the comforts of his blessed spirit, and the holy motions thereof. 2. By the motions of his spirit.

These motions would *not be quenched*, these comforts would not be sleighted. And if we would retaine the holy Ghost, when he comes vnto vs, wee should entertaine him as an holy guest. *Hic prout a nobis tractatus est, ita nos ipse tractat.* was diuinely said of Seneca: hee will thanke vs according to the welcome that we giue him. *Griene not* 1 The. 5. 19.
Senec. Epist. 41.
Ephes. 4. 30.

not then the holy spirit of God, by whom yee are sealed to the day of Redemption. Embrace his gracious presence with thankfull reuerence, and worke out your owne saluation with feare and trembling.

Philip 2.12.

Thirdly, by his mercifull audience.

Plal. 145. 18, 19.

Deut. 4. 7.

Plal. 45.

Thirdly, he comes to vs by his mercifull audience: for he is neere to all them that call vpon him in truth. O come then, lee vs worship and fall downe and kneele before the Lord our maker. In the holy worke of prayer he comes nigh vnto vs, and can we expresse reuerence too much? I meane outward submission. No, if it bee done in sincerity, and accompanied with the inward humiliation of a truly affected soule: for indeed why should not the body floope, where the minde honoureth? And the mouth blesse where the soule loueth? And the tongue moune, where the spirit groaneth? And the hands beate the brest, when the heart beates it selfe? Doth God euer allow the outward man to dissent from the inward in any kinde of duty? Is he not the God of the body as well as of the soule? Doth he not expect the submission of them both? He then that saies he worships God inwardly, and will expresse no outward reuerence, keepes halfe of Gods tribute from him, and shewes himselfe not a Christian, but a *Manichee*, that said God made the soule, but not the body. Offer this now vnto thy prince, and will hee be pleased with thee, or will he take a petition of thine hand, when thou wilt not vouchsafe him his due respect, and thine obeysance? And how canst thou looke then, that God should bow downe his eare to thee, when thou wilt not bend thy knee to him? Or that he should stretch forth his hands to giue, when thou wilt not lift vp thine hands to receiue? Or that he should respect thy prayer, when thou wilt not giue him so much respect in his courts and house of prayer, as thou dost before euery subordinate magistrate in his court? How vnmanly are a many that carry themselves with more lowlinesse in a Gentlemans Halle (for there, they will vncover) then in the House of God? A French fashion indeed, but very ill fauoured, though it be naturalized

B. Bilson.

August. de ber.
ad Quod.

zed amongst the most, and growne English euen in our greatest congregations. Where the Apprentice that stands bare-headed all the weeke long in his Masters shop, must needs haue his cap on in the Church. Grant it an indulgence to the aged and the weake, who yet to testifie reuerence might put off hats, & to confesse a weaknesse; might keepe heads warme enough with some other fit and graue couering. But what priuiledge, but pride and wantonnesse can be alledged for the strong & healthfull in times and places of no extremity of cold? Surely if the woman should be covered in the Church to witnesse her subiection to the man: why should not the man be vncouered to testifie his subiection vnto Christ? The argument in the Apostle, 1 Cor. 11. 16. is as strong for the vncouering of the one, as for the couering of the other; and thence if time and place would now giue leaue to dispute the point) I am euen confident, that it may bee proued not onely a thing vndecent, but vnlawfull, for men to be covered in time of Diuine Seruice, or of Sermons. But why then is it so generally suffered? *Aliud docemus, aliud sustinemus.* The Church beares with many things. And indeed some writers diuerting the sense of the Apostle, in the place cited, somewhat another way then he intended, haue given too much countenance to this respectlesse behauiour in the House of God: for whereas they tell vs that the Apostles meaning is but this; that in the Church the man should be vncouered to signifie his superiority ouer his wife, and shee covered to testifie her subiection to her husband. I say it is not there the Apostles drift so much, either to remember the man of his dominion ouer his wife, or her of her subiection to the man, as to teach them both a reuerence, and subiection to Christ in the Church, which as the man should signifie by vncouering his head, so the woman by couering hers. But why doe I spend more breath in reprobuing this irreuerēt fashion, which the Apostle hauing refuted by many arguments, at length concludeth to bee contrarie to the custome of the Church? 1 Cor. 11. 16.

1 Cor. 11. 26.
Doctores, & Pa-
stres Ecclesie
curent, ut in
catu omnia de-
core peragantur
apertione capitis
inter orandum.
Dr. Par. in 1 Cor.
11. 5.

Tacit. hist. 1 lib.
7. cap.

For I may say of it, as *Tacitus* speakes of Astrologie, *Semper vetabitur, Semper retinebitur*: there is little hope of redresse, yet still it deserues (mee thinkes) to bee rebuked.

4. By his Sacraments.

Fourthly, the Lord comes neere vnto vs in his bodie and bloud; and that by a reall presence (though not as Papists imagine grossely, by Transubstantiation) yet verily and indeed by a most neere vnion of himselfe with the outward signes: which as it is inuisible, so it is vnutterable, and such as we must (I dare say) adore with all reuerence. I speake not of the externall signes, but of the vnion of his presence with them. In regard whereof wee may truely say of the Bread and Wine, as *Iaakob* did before of *Bethel*, *Surely the Lord is heere*. If the heauenly Lord were but our earthly king, and were heere, we would afford him at least the knee: then how iustly censurable is the Schismaticke, that comes with more reuerence to his Land-lords table, then to the Lords?

3. By his Word.

Mat. 28. vlt.

Heb. 1. 1.

Lastly, the Lord comes neere vnto vs (that I may not be too numerous in this point (by following all instances that may be giuen) in the preaching of his Word; with which he hath also said he will be present *to the end of the world*: for whereas in old time he spake to the Fathers by his Prophets, it hath pleased him to deale more graciousslie with vs. *In these last daies hee hath spoken vnto vs by his Sonne*. Indeed he comes not now vnro vs, as heere to *Iaakob* in a vision, yet still by the Ladder Christ, which *Iaakob* saw in his vision: and that after a more plaine and familiar manner, whiles hee talkes with vs not by the tongues of Angels, but of men. Hee could haue giuen vs heauenly spirits to be our teachers, whose presence might haue amazed vs. But then (it may be) as Saint *Iohn* forgot himselfe once and againe, and would haue worshipped the Angel, that talked with him, we also would haue done the like. Therefore to preuent the euill of our inclination to idolatry, it pleased his wisdom, that the eternal word, which was made flesh, should speake vnto vs by creatures

Reuel. 19. 10.
22. 8.

of the same nature. One (as *Ælian* reports) being about *Ælian. de nar. hist. lib. 14. 16.* to gratifie his Countie-men with his picture, would not in any case be perswaded that *Polycletus* the best caruer should haue any hand in the fashioning of it, least peradventure the people might more commend the skill of the workeman, then the good will of the doner. God in his mercy purposing to bestowe on vs his owne and substanti- all Image, that is, Christ, made choise not of Angels, but of men to preach and set him forth, that wee might not admire the messengers, but the great Master, that sent them. Yet he would haue vs to reuerence both the Em- bassadours for their Embassage, and their Embassage for the Lords sake : for better encouragement whereunto he hath annexed this word of comfort; *To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.* *Esa. 66. 2.*

But alas! where is this reuerence? Where this trem- bling? Or rather where not a fastidious despising of the Word? They say there are foure good mothers, that bring forth foure bad daughters; truth breeds hatred, prosperity pride, security perill, familiarity contempt. And it is true that these good seeds sowne in bad ground bring forth no better fruit: for to instance but in the last mother and her daughter, hath not the familiarity of Gods pre- sence in his Word brought forth in a many, the contempt of it? Neuer was there nation to whom the Lord came so neere in his holy ordinances, as to our selues. Hee came neere to the Israelites in his lawes, to vs both in his Law and Gospel, and not as to our fathers in a forraigne lan- guage, but in our owne tongue we haue heard both spea- king the wonderfull workes of God. We may say of this our Land, as one speakes of the Ile of *Rhodes*, *Semper in sole sita est Rhodes*, The Sunne of Righteousnesse shining in his Gospel is continually transplendent through our Regi- on; and as *Tacitus*, *Solem in Britannia non occidere*. This Sunne hath risen, and for this many yeeres hath scarcely seemed to set amongst vs. Wee haue had a long daie:

the Lord yet lengthen it. But some as if they were weary of Gods blessings, and had too much of this warme Sun, like those old *Æthiopians* in *Herodotus*, *Solem magis lucentē magis exēcrantur*, may seeme euen to abhorre the cleerenes of this light. Surely their deeds are euill, therefore they loue darkenesse. Others had rather in time of Diuine Seruice, to betake themselues to the couert of an Ale-house, or Tauerne, then to stand in the Courts of Gods House, where the VVord may shine vpon them. This hath beene the great fault of too many of you, that dwell heere about: yee haue pretended perills by waters to cloake your profane absence from the Church. I hope it will bee so no more. This excuse will not now serue the turne: for loe, what euasion for not comming to the House of Prayer, when the House of Prayer comes to you, and *Manna* is to fall at your doores? But step out now ouer your thresholds, and yee may gather it; yee shall not need in times of danger to goe ouer the waters to seeke the waters of life. An holy Fountaine is heere to bee opened vnto you by this blessed worke. The neerer then that God comes to you by his Word and Sacraments, the neerer come yee to God in an holy feare and trembling, with prepared thoughts, and a purpose of hearty obedience. Stand now in awe of his gracious presence, and sinne no more, that heereafter yee may not be afraid of his glorious presence, or forced with the fearefull and *unbeleewing* in vaine to implore the *rockes to fall vpon you, and to say to the mountaines, come and couer vs*: feare now, that then yee may not feare, *When the Lord shall come with his mighty Angels in flaming fire, taking vengeance on them that know not G O D, and that obey not the Gospell of our Lord I E S V S CHRIST.*

2 Thes. 1.

3. Generall part
his 2. Meditat.

And thus much of *Yaakobs* Passion; *Hee was afraid*: yet not so, but that Passion gaue way againe vnto his speech; *And he said, how dreadfull is this place?* The vision, which he saw, gaue him occasion to thinke of Gods presence; that presence made him feare: and that feare causeth

causeth him to fall vpon another meditation, in which he signifies his reuerence to the very place. But what was this place? Some plaine (as it is most probable) or some open field neerely adioyning vnto *Luz*, afterward called *Bethel*. A ground no more holy in it selfe, then the inhabitants that held it: Yet for the vertue of Gods appearance there, *Iaakob* thinkes it worthy a singular reuerence.

There is then no place so common, which should not bee held as sacred, where and whiles God affordeth it a more speciall presence. Where the King is, there is his Court and a Chamber of presence, which Subiects honour with vnconquered heads. Where the King of Kings vouchsafeth his speciall residence, why should not men, there expresse a speciall reuerence? Put off thy shoes from thy feete, said God to *Moses* first, afterwards to *Iosua* for the place whereon thou standest, is holy ground: yet was *Iosua* then but by *Jericho*, and *Moses* but in the desert. If it please the holy one to separate times or things, persons or places from a common to a sacred vse, it can be no lesse then sacriledge, to giue them but a common respect: for being so set apart for Gods seruice, they are consecrated by him, and should not be profaned. *Amasis* a King of *Egypt* (to proue that he was to bee honoured as a King, though hee was but meanelly descended) made an Image or an Idoll of a common vessell, wherein men were wont to wash their feete, and (as *Aristotle* saies) set it vp in a most eminent place of the Citie. Which when he saw the *Egyptians* afterwards adoring with much deuotion, he pronounced in a great assemblie, that to be the Embleme of his fortunes, who by birth was but a poore man, yet beeing translated from a low condition to regall office, is all reason was to be respected as a King. I will not applie this to the persons, but to the places (for that's to my purpose) which God hath consecrated: for so (mee thinkes) would this, and all other the houses of God speake to vs: despise vs not though sometimes wee haue beene as common ground.

6. Observat.
Exod. 3. 5.
Iosh. 5. 17.
Herodot. lib. 2. c. 101.
Aristot. 1 lib. pol. ult. cap.

and

and unhallowed earth: for beeing now sequestred for Gods worship, and the assemblies of the Saints, wee are altered as touching vse, and beeing dedicated to piety, and religious seruices, though we haue no inherent or natie holines in vs, should yet for his sake (who is holinesse it selfe, and to whom we belong) be reputed holy, and regarded with reuerence.

Eccl. 4. vlt.

First, then I say to the rash intruder, *take heed to thy foot, when thou enterest into the house of God; for it is a dreadfull place.* There the King of Maiesty and Lord of feare is said to dwell. There thy Saviour hath promised to present himselfe vnto thee in his Sacraments: there to speake vnto thee by his VVord, when thou hearest, there to heare thy words, when thou prayest. VVouldst thou see him with ioy, whom thy soule desireth? Or heare him to thy profit? Or be heard of him to thy comfort? Then *take heed to thy foot.* The affections of the minde are the feet of the soule, which carrie it hither and thither, as it pleaseth them. Let those affections be cleane and holy, when thou comest to appeare before the holy one in the house of his holinesse. It is a dreadfull place. VVherefore lay aside all malitiousnesse, and all guile, and dissimulation, and enuie, and all euill speaking: for why should you bring with you, these or the like cursed *Edomites* into the house of God? No polluted thing should dare to enter in thither. Or if it doe, it must bee punished, if first it be not purged.

1 Pet. 2. 1. 2. ver.

Vse 2.

Secondly, I say to all irreuerent and fruitlesse hearers of the Word, which come hither but not to be bettered by their comming. *Take heed to your hearts.* And let the idle spectator looke to his gazing eyes, and the curious *Athenian* to his itching eares, and the censorious Critick to his carping tongue. The Church of God is a *dreadfull place.* Vaine disputer, turne it not into a Schoole of Sophistrie; VVanton, turne it not into a Theater. VVorldling make it not a Burse; Sleeper make it not thy Bed. Remember that Angels, and the God of Angels are heere

heere present. That yee may looke to all your parts, take heed to your hearts.

Thirdly, to all sacrilegious and impious deuourers of holy things; *Take heed to your hands.* It were better for you to snatch burning coales from an altar with bare hands, and to thrust them into your naked bosomes, after that to put them into the thatch of your barnes, or the roofes of your dwelling houses, then to steale ought from the Sanctuarie. It is a dreadfull place: or cunningly to weaue the goods of the Church into your owne possessions: for euen this sinne also, as well as adulterie, is a fire *that deuoureth vnto destruction, and will roote out all thing increase, Iob. 31. 12.* If thou art not an infidell, thou wilt beleue me: for I speake the word of truth and sobernesse, the word of thy God and mine; *It is a destruction to deuoure that, which is sanctified, Pro. 20. 25.* *Andreas Laurentius* in his Anatomy makes mention of a certaine stone, called *Sarcophagus*, which if it doe but touch the dead bodie of a man consumes it all, but the teeth within fortie daies. *Sacriledge is a Sarcophagus*, such a sin as that's a stone, and will surely within some short time eate vp the whole body of a mans estate, and bring him or his to worse then nothing: leauing nought behind, but the bare teeth, nought but the memorie of that profane and vnrigh- teous dealing, which deuoured *the holy things of God.* Or nought but the teeth of a biting conscience, which shall alwaies gnaw vpon him. I cannot propheticie, but I dare pronounce it from the mouth of a Prophet, that for this sinne of *robbing God, men are cursed with a curse:* Hee doubleth the word to let vs see both the detestable height of the sinne, and the vnsupportable weight of the execration, that belongs vnto it. VWhich did men beleue, and well consider, it would restraine both their hands from taking, and their hearts from coniecting the endowments of the Church. It would still their murmuring and kill their enimie. It would make them confesse, and restore: for there is no remission, *where there*

Use 3.

Iob 31. 12.

1 lib. 20. cap.

Mal. 3.

Non remittitur
peccatum nisi re-
stituatur ablatū,
penitentia non
agitur sed fin-
gitur. *Augstin.*
ep. 54.

B. Latimer. ser.
dom. 2. aduent.

D. Bois 1 part of
his post.

Virgil. Aeneid.
10 lib.

Vse 4.

Ephes. 1.

Numb. 12. 7.

Heb. 3. 6.

1 Pet. 2. 5.

1 Cor. 3. 16.

is no restitution, that is either actuall or votall, either in effect, or in affection to do it: and without it (saith *Austin*) all repentance is but counterfeite: for restitution is euen necessarie to saluation: either restitution open or secret, (saith that blessed Martyr Bishop *Latimer*) or else hell. Nor is this any point of Popery. Hee is bold to auowe it: and one saies truely, it were no hard thing to proue it, *that in this all writers doe agree both old and new.* But if men that are faulty this way will not heare this, they shall one day finde that of Saint *Austin* made good vpon them; *Si non reddis deo faciendo quod debes, reddes ei patiundo quod debes:* hee that paies not God his due in doing that hee should, God shall pay him his right, and hee shall suffer as hee ought. *Turno tempus erit, magno cum optaueris emptum In-
tactum Pallanta, & cum spolia ista, diemq. oderit.* And the time will come, when all sacrilegious theeves shall hate the spoyles they haue gotten, and euen curse the day when they tooke them from the houses of God, and from the maintenance of his worship. That dreadfull day of the last doome (if yet vengeance should sleepe till then, which vsually it doth not) shall fully proue the Church to haue beene dreadfull, which yet they haue spoyled and despised. But now (Lord if it may please thee) smite their consciences with the horreur of that day, that heere they may abhorre their workes and repent.

Fourthly, heere I should vter a word of terrour to all the enemies of Gods people, but that now I speake not in the hearing of such, I trust. I must therefore turne this terrour into a comfort to the true Church of God: for if the very places, which the Lord hath sequestred for his ser- uice, must bee held dreadfull, why not much more his people, *that are separated from the world for the setting forth of the praise of his glory?* I may say truly of Gods beloued Children, as *Isaakob* heere of *Bethel*, they are dreadfull, and they are also *Bethels*, that is, the Houses and Temples of God, in which it pleaseth him to dwell by his grace and spirit. Who euer yet pulled downe these houses, and

were

were not crushed by their fall? *They are terrible as an armie with banners*; indeed, *Legio fulminea*, a thundering Legion, as the Emperour called the Christians in his Campe; and who euer yet fought against this armie, and prospered? They are many thousands of Angels strong: were the worlds eyes opened as were the seruants of *Elisba*, they might see heauenly souldiers pitching *about the tents of the godly* in euery place, and who euer yet warred, and ouercame? The Prophet to terrifie the enemies of the Church, and to comfort her, compares her to a cup of poyson, to an *heauie stone*, and to *coales of fire*. To a cup of poyson, *verse 2.* and who euer yet minded to deuoure her, and were not destroyed by her? To an heauie stone, *verse 3.* Who euer yet sought to remoue her, and were not bruised by her? To coales of fire, *verse 6.* and who euer yet attempted to extinguish her glory, and were not scorched with her heate? Let bloudie persecutors say if they found it not so. Indeed shee is but a little flocke, but shee hath a great shepheard, that feedeth her. But a little vineyard, but shee hath a great husband-man, that fenceth her. But a little citie, but shee hath a great Lord that saues her, *euē the holy one in the midst of her*, saith the Prophet, *who is a wall of fire about her*: and will bee the glory in the midst of her. So then, heere is *magnum in paruo*, because, *magnus in paruo*: Indeed, a great deale of worth in this little diamond; It is Gods *iewel*, and he *weares it, in his signet*, and he *writes it upon the palmes of his hands*, that he may not forget it. Though in the sight of the world it be *contempible as a worme*, hee would not haue it to *fear*, and hath promised to make it terrible to euery foot of pride, that would tread vpon it: for thus saith the Lord; *fear not thou worme Iacob, behold, I will make thee a new threshing instrument hauing teeth, thou shalt thresh the mountaines, and beate them small, and shalt make the hills as Chaffe*: by hills and mountaines, he meanes the loftie and proudlie swelling aduersaries of the Church, which shee by the strength of Gods arme shall breake, as the clods of the earth, and

Psal. 34. 7.

2 King. 6. 17.

Zach. 1. 2.

Zach. 11. 2. 5.

Mal. 3. 17.

Ierem. 22. 24.

Esa. 49. 16.

Esa. 41. 14. 15.

1 Cor. 1. 27, 28.

Numb. 24. 9.

Deut. 32. 10.

Zach 2. 8.

Psal. 117. 8.

Marke 9. 42.

scatter as the dust before the winde. Thus God hath chosen the despised things of the world to confound the mighty. As then *Isaack* saies heere of *Bethel*, how dreadfull is this place, so may we say of the Church of God, how dreadfull is this people? which he made to be a blessing to all Nations, that blesse it, and a curse to them, that curse it: and whose little ones he regardeth, as that which he holdeth most precious, saying, *bee that toucheth you, toucheth the apple of mine eye*: and againe, *whosoever shall offend one of these little ones that beleeue in me, it were better for him that a mill-stone were hanged about his necke, and bee throwne into the sea*. This then may minister strong consolation and encouragement to al such, as feare the Lord, seeing he hath made them so dreadfull to their enemies, that all the world may iustly feare to wrong them. But of this I haue now no more to say. In the next place, let vs see why *Isaack* holds this place so dreadfull. Hee may seeme to giue two reasons of it. First, it is Gods House: should not that be respected? Secondly, it is the gate of heaven: should not that be reuerenced with an holy regardfull feare?

1 Reason.

1s because it is Gods house.

August. quest.

83. in genes.

Caietan. Ferus.

Lyra &c.

This is none other then the House of God. There is much adoe about this place. Some thinke that this was the Mount *Moriah*, where *Abraham* would haue sacrificed his Sonne, and where *Salomon* built the Temple. So that *Isaack* both remembring what *Abraham* did there, and foreseeing what *Salomon* should doe afterwards, heere prophecieth of the Temple, that it should bee built in this place. But I dare not say it: for *Bethel* was not neere *Ierusalem*, as may appeare by *Ieroboams* Act, who set vp two golden calves, the one in this *Bethel*, the other in *Dan*, and told the people, *It was too much for them to goe up to Ierusalem, to worship at the Temple*.

1 Kings 12. 28.

Doubt.

Ios. 18. 22.

Iudg. 1. 22.

But it is objected, that there were two Townes, both called by the name of *Bethel*: the one whereof belonged to the Tribe of *Beniamin*, *Iosuah* 18. 22. the other to the Tribe of *Ephraim*, or to the house of *Joseph*, *Iudg.* 1. 22.

To which I answer, first, by way of confession: for grant there were two cities or townes of this name; yet in neither of these was the Temple built, but at *Ierusalem*. As touching *Bethel* in *Beniamin* which before was called *Luz*, and is heere meant, it bordered vpon the lot of *Ephraim*, *Iosuah* 16. 2. and was one of the places, where *Ieroboam* set vp his golden calues, making choise of that place, not onely for the name which signifies the house of God, but also in regard that *Iaakob* had there formerly erected an altar, & offered sacrifices, as appeareth in this 28 Chapter of *Genesis*. The memory of which thing (hee knew) would be a meanes to blinde the iudgement, and a motiue to allure the affections of the reuolted people to forsake the Temple, and to come thither to sacrifice, as to a place not onely famous for the things mentioned, but much neerer also then was *Ierusalem*, where the Temple stood: which argues no small distance betweene this *Bethel* and the Temple. And for the other *Bethel* which is supposed to haue beene within the possession of *Ephraim*, it could be no lesse, if not more distant then the former, that stood onely vpon, or neere the border of that Tribe. Besides all this, how can the Temple which stood at *Ierusalem* within the lot of *Beniamin*, be said to bee builded in any of the Townes of *Ephraim*? The Hebrewes heere play the Poets, when they tell vs, that the Mount *Moriab* heere called *Bethel* (as they would haue it) went before *Iaakob*, till it came to *Ierusalem*. *Admiranda canunt, sed non credenda*: for is it not a ridiculous Fable like some other of their fictions?

Ans. 1.

Ios. 16. 2.
See the description of the holy land.

1 Kings 12. 18.

Mercen.

Secondly, I answer by way of flat denyall. There were not two such *Bethels*, as they speake of. Indeed the word *Bethel* is sometimes a name appellative, and so vsed in the Scriptures. To giue a taste: when the Arke was in *Shiloh*, *Iudg.* 20. 18. when in *Kiriathbearim*, *1 Sam.* 10. 3. both places were called *Bethel*, that is the house of God: not that this was their proper name, but onely a note appellative common to them with other places, where the

Ans. 2.

Iudg. 20. 18.
1 Sam. 10. 3.

Arke resided. And in this sense we shall else-where meeete with this word in the Scriptures. But heere it is giuen as a proper name to this Citie, which before was celled *Luz*. Nor for ought that I can finde in the descriptions of the holy land, were there any moe cities then one of this name, so properly called.

But yet the doubtr seemes vnanswered: for (as hath beene said) there is mention made, as of one *Bethel*, which fell to the lot of *Beniamin*, *Iosua* 18.22. so of an other, which *Ephraim*, or the house of *Ioseph* took, *Iudg.* 1.22. I answer, it was but one and the same, common to both the Tribes, as *Ierusalem* ^a was to *Juda* and *Beniamin*, and is reckoned vp as a border to them both: as appeareth out of *Iosua* 16.21. conferred with the 18 Chapter of the same Booke at the 13 verse: for this Towne of *Bethel* ^b was at first in the Suburbs of *Luz*, vntill the deuision of the Tribes. And then both *Ephraim* and *Beniamin* ending in that place, or very neere about it, so much encreased that Towne, that they became one citie. As then *Beniamin* on the south part enter-bordered with *Juda* in *Ierusalem*, so on the north with *Ephraim* in *Bethel*. And therefore this was not the place where the Temple was built: yet might it be the place of some famous Synagogue: for in ^c *Ierusalem* the mother Citie there were no fewer then foure hundred and foure score Synagogues. Now to say, there were so many hundreds in *Ierusalem*, and none in *Bethel* may seeme vnprobable. Nay, it is most likely, that this place beeing so famous for *Iaakob*s vision, and the Altar which he set vp, could not afterwards want a Synagogue, beeing so great a Citie and of such note, that *Ieroboam* made choise of it for his golden calves. But to leaue probabilities, mee thinkes, that saying of Saint *James* is prooffe demonstratiue enough. *Moses* (saith he) of old time had in euery Citie them that preached of him, and was read in their Synagogues euery Sabbath day: for if in euery citie there were Synagogues, where *Moses* was read, how was there not one in *Bethel*? I say at least one, if not moe. This then

^a Vid. *Iunij* annot. in *Iud.* 1. cap. 8. ver. Compared with *Iosua* 18.28. & *Iudg.* 1.21. with *Iosua* 15.63. verse.

^b Vid. trauels of *Iaakob* in the collect. of the workes of *Henry Bunting*. pag. 101.

^c *Carol. Sigon.* de repub. *Hebraeor.* 2 lib. cap. 8. *Purchas Pilgrimage* 2 lib. 3. cap. pag. 118.

Acts 15.21.

then might be the place where some Synagogue was erected: yet that these words of *Iaakob* are a Prophecy of such an Oratorie to be builded there, I dare not be so peremptory, as to auouch: though both ^b *Iunius* in his Annotations, and *Pareus* in his commentarie vpon my Text giue the meaning thus. *This is a fit place to be consecrated to Gods seruice, and for an house of prayer.* But howsoever, this I hope will be granted; ^b *Locus dignus, qui consecratur precibus fundendis deo. Iunius.* ^c *Locus opportunus precibus &c. Pareus.*

That places consecrated to Gods seruice, where the Word is truly preached, and the Sacraments duely administred, are and may be called the houses of God, and the gates of heaven. *Observat. 7.*

^c The Temple is called the house of God, and the place of ^d residence for the Arke, honoured with the same title euen frequently in the Psalmes, and other parts of Scripture. What then should let, why the Churches of Christians may not be called the houses of God, in which by his Gospel and Sacraments he comes neerer vnto vs, then hee did vnto the Iewes? Indeed we may not bee so grosse, as to imagine, that temples made with hands are able to ^e comprehend him. This *Salomon* also confesseth, and yet hee calls the Temple which hee built, the House of God, and that very ^f often. Well then our Churches are the houses of God. ^e *2 Sam. 7. 13. Esay. 56. 7. Mat. 21. 13. Marke 11. 17. Luk. 19. 46. 47. d Psal. 11. 4. & 68. 16. & 84. 4. & 122. 1. 2. Iudg. 20. 18. 1 Sam. 10. 3. 2 Sam. 12. 20. 1 King. 8. 13. 17. e Acts 7. 48. f 1 King. 8.*

For first, there he vouchsafeth his especiall presence according to his promise, *Mat. 18. 20.* *1. Reason.*

Secondly, there are the treasures of his Gospel laid up, though in earthen vessels, *2 Cor. 4. 7.* yet to be laid out as occasion serueth for the vse of his children. And where (I pray you) doe men lay vp their treasures, or store vp their gold and siluer, but in their houses. *2. Reason.*

Thirdly, God is best knowne in his Church, as a man in his owne house. There his name is vsed with reuerence, and innocated with deuotion. In the Market we heare it often called vpon, but to countenance a lie. In the Court and Countrie too often named, but to fill vp spongie complements. In heat and passion too frequently vsurped, to make protestations more credible, and speeches more terrible *3. Reason.*

rible, whiles men feare not to offend the eare of God, if they may affright the eares of men. And in ordinarie discourses too vsually implored and attested, as if the God of Maiesty should attend to our vanities, and lend both his eare and name to the gracing of our fruitlesse talke. Thus in other places and matters also, there is nothing mote triuiall, then to bee talking of God without feare and reuerence. But in his Temple (saith *Dauid*) doth euery man talke of his honour: for that is his owne house, where euill seruants (that reuile or traduce him, when they are abroad) will not be seene, or heard to doe it.

4. Reason.

Fourthly, there hee feedes his sonnes and daughters with his word, as men their children with bread, in their owne houses. There he nurtures and teacheth them, and there he giues rest vnto their soules.

5. Reason.

Cantic. 1. 8.

Lastly, thither thou must haue recourse if thou wouldest finde him: for where doe we seeke a man especially, but at his owne house? And is not this Christs owne direction to those that seeke him; *Get yee forth by the footsteps of the flocke, and to the tents of the shepheards*: and what are those tents but the Temples or Churches, where spirituall Pastours feed the sheepe of Christ?

Use.

Psal. 74. 3.

The Church then is Gods house, and by consequent the goods therein, or pertaining to it, are his by a speciall right. Now yee know a man will defend his house: and will God doe lesse for his? Will hee sleepe and lie still whiles the sacrilegious thiefe breakes in, and spoyles and carries away? Yes, hee seemes sometimes as if hee tooke little notice or none at all of such notorious & outragious sins; but though vengeance may be thought to conuiue, it sleepeeth not. *Dauids* imprecation though he bee dead, is yet aliue, & standeth still in force, *Lift up thy strokes, O Lord, that thou maiest for euer destroy euery enimie that doth euill to thy Sanctuary*. But what doe I meane, to curse Sacriledge the deuourer? It were more seasonable to blesse piety the Buylde of Gods house: and but that this buylder hath laid a restraint vpon me by intreaty, to say nothing, I could not
but

but thinke it my duty to open freely in his praises. But to keepe within the circle of my Text; if men will not regard the Church as the house of God for his glory, will they yet respect it as the gate of heauen for their owne good?

This is *Iaakobs* second Reason, why he holds this place so dreadfull; because it is *the gate of Heauen*.

In Scripture there is mention made of many gates or doores. There is a^a doore of life naturall, and that is the wombe of the mother. A doore of life spirituall, and that is b^b regeneration in the wombe of the Church. A doore of admission into the functions of the Church; and c^c that doore is Christ. A doore d^d of death. A doore or streight e^e gate that lets into the heauenly mansion, that is the streight and precise course of a godly and christian life. A doore of f^f iudgement. A doore g^g of glory. A doore of grace and of gifts, as of h^h knowledge; and of iⁱ Faith, and of k^k vtterance. Lastly, heere is report of a doore or gate of heauen. Touching which, *Musculus* his note is as prettie as pythie. *Ergo bene habet, quod caelum habet portam.* ¹ It is a good hearing indeed, that heauen hath a gate, and that yet there is a doore by which wee may enter into eternall blisse; *Et illa in terras demissa patet*, and that, that doore (saith he) is set open so wide, and sent downe so low as to vs men on earth. Our sins haue shut vs out of the earthly paradise, and cut off all hope of returne. An Angel stands at that gate to forbid reentrie. Wee haue lost that life together with that tree of Life, the signe and symbole of it. But O the vnsearchable height and depth of Gods mercy beyond all the dimensions of mans wit, or inuention to think of, or to imagine, in that it pleased him to shut Paradise, but to open heauen, to denie the signe, but to giue the substance, to forbid vs the materiall tree of Life, and to afford vs the spirituall, which is Christ. In whom, and by whom we are admitted to the heauenly Paradise, who were not worthy of the earthly. *Ergo bene habet, quod caelum habet portam.* It is well for vs, that heauen hath a gate. But what is this gate, or rather who? The onely way is the onely

2. Reason.

Because it is the gate of heauen.

^a Iob. 3. 10.

^b Ioh. 10. 7.

^c Iohn. 10. 3.

^d Iob 38. 17.

^e Mat. 7. 14.

^f Iames 5. 9.

^g Reuel. 21. 13.

^h Pro. 8. 33.

ⁱ Act. 14. 27.

^k Col 4. 3.

Musculus in hunc loc.

¹ *Observat. 8.*

Ioh. 14. 6.

Acts 4. 12.

*Dignus omni re-
uerentiâ locus,
quem fideles in-
habitanti, quem
Angeli sancti
frequentant,
quem suâ præse-
ntiâ dominus dig-
natur, &c.*

Bern. 6. Sermon.
de disc.

Use 1.

Leuit. 9. 30.

Psal. 5. 7.
Plutarch.

Use 2.

Psal. 122.

Psal. 110. 3.

Exod. 36. 3.

Num. 7. 12.

1 Chron. 29. 9.

2 Chron. 24. 10.

2 Sam. 7. 1. 2.

gate, and that is Christ: for no man cometh to the Father but by him. *Aliter qui vadit, cadit*, saith Saint Bernard: neither is there any other name, whereby we must be saved. He is the beautifull gate of heauen But the way that leades vs to this way; what is it, but the Word? And the gate that lets vs in to this gate, what is it, but the Church, and house of God, where this way is taught? And are not heere the keys that shut and open, that bind and loose? Is not the Church (I meane) the place, where that power is exercised? If then *Iacob* did wel to honour this open field where he slept, with the name of Gods house, & the gate of heauen, by reason of the vision of the Lords appearance there: why should not we also highly esteeme of our Churches, where the faithful and Angels frequent, and God himselfe vouchsafeth to be present (saith the same Father?) And he sets it forth by this allusion. As the first *Adam* was placed in Paradise to keepe it, so Christ the second *Adam* is conuersant in the Church, and congregation of the Saints to be working there and watching ouer them.

The Church then, as it is Gods house, so also is it heauens gate, and should it not be reuerenced? *Yee shall obserue my Sabboaths & reuerence my Sanctuarie*, saith the Lord: he ioynes them together: for if we regard the one, we will not neglect the other. But he that cares not for the Sanctuary, wil neuer keepe the Sabboath. *Dauid* a strict obseruer of this, was as reuerend a regarder of that. *I wil enter into thine house* (saith he) *in the multitude of thy mercies, & in thy feare will I worship towards thine holy Temple. Terribile etiam cubile Leonis, we feare the Lyons den* (said one) *for the beasts sake*: and should we not reuerence, the house of God for the great Lords sake?

Againe, if it be the house of God, and the gate of heauen, should not men repaire vnto it with ioyfulnesse, as *Dauid* did? Nay should not men also repaire it with cheerefulnesse, if it be decayed, as in too many places? and if repaire it, why not build it anew, as in this place there was euen great need of an house of prayer to be erected. I will

not

not heere take occasion either to praise this worke, or to commend its Founder. The one will praise it selfe: and the other (as I told you) looks not for it: and therefore hee Haggi. 1. 4. shall haue his praises with his God: onely my prayer shall

still bee this. *Lay them as liuing stones in thy heauenly Temple (O Lord) that reare vp thy habitations heere on earth: bind vp their soules in the bundle of life, and build vp their houses (O God) that build vp thine. So bring vs all to those Ca-
lestiall mansions, which are aboue,
for thy Sons sake, Iesus Christ;
To whom with the Fa-
ther, &c.*

FINIS.
